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THE CHAUTAUQUAN

A WEEKLY NEWSMAGAZINE



HALL OF PHILOSOPHY

THE CHAUTAUQUAN

A WEEKLY NEWSMAGAZINE

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What "Recognition" Means

This is Recognition Week at Chautauqua, New York—a festival of the home readers. But why so much to-do about so unexciting a fact as that a number of estimable men and women have read some good books at home and have been four years in doing it?

Chautauqua is an educational institution. A summer of freedom from accustomed routine ought to result in a gathering of new thought, energy, and purpose for the work of the coming months. Having received such an impulse and conceived such a desire in July and August, people should not fall back upon an aimless drift for

the rest of the year. This was early felt by those who had inaugurated Chautauqua as a summer gathering in the woods and so the home reading course was devised, graduating its first class of four-year students in '82. In 1907, 125 of them came together to celebrate their twenty-fifth anniversary. After a quarter-century these 125 still looked back upon graduation as a highly important event, precisely as if they had graduated from a college. Some of these persons are themselves alumni of colleges. It is doubtful if they attach more than equal significance to their college graduation and diploma.

There are, of course, persons who think that any regard for outward symbols and observance of progress should be outgrown with what they call the shallow enthusiasm of youth. The desire to set definitely the mile posts of progress, great in the young, may, it is true, disappear for a time when they have gone just far enough to be proud of putting away childish things, but to those who keep really alive and moving forward this desire will surely reassert itself. Frequently someone who has done the C. L. S. C. work but who thought the formal recognition of it not worth while writes in after a period of years to ask what means can now be taken for making up back work and graduating. Teachers and professional folk find that either certificates or other evidences of self-improving work done here or elsewhere, tell in their favor. In other cases the desire is one merely of personal gratification.

To have done four years of C. L. S. C. reading will not fit anybody for a profession, will not make a linguist or a scientist of anybody, will not afford ground for exclusive and superior pretension of any kind. It will certainly have led the reader, if early advantages were lacking, out into a larger place; or if previously the advantages of the schools and colleges had been enjoyed, it will have kept routine and meaningless things from closing the horizon. The person who claims a Chautauqua diploma claims a thing of significance and value. The person who goes through C. L. S. C. graduation shares an experience with those who may probably become life-long associates and friends. Differing in special ways, Recognition Day at Chautauqua has much the same fundamental importance as the commencement season for a college, with an added preciousness for some because of the recovery of things that they had thought lost forever.

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HIGHWAYS AND BYWAYS NEWS PERSPECTIVE

Disapproval of the Protectorate Treaty

The Senate committee on foreign relations, as part of the treaty-making power, has practically vetoed the Bryan-Wilson proposal to extend the Platt Amendment to the Nicaraguan Republic and thus convert it into a protectorate. The opposition to the plan came almost entirely from members of the party in power, from senators who support the administration in domestic policies. Had Republicans who favored the treaty attended the decisive meeting and voted, the majority would have reported the treaty favorably. It was obvious, however, that the Republican and Progressive senators did not care to push the plan and were quite willing to let the Democrats settle the matter. The latter, following tradition and knowing that the administration was not deeply committed in the premises, preferred to kill the bold and remarkable features of the project. It is not likely that they will be revived at the regular session of Congress.

The nature of the project has already been explained here. Its benevolence was beyond doubt, but there were, nevertheless, serious objections to it. Central America scented in it danger of United States domination and conquest; all Latin-America shared this suspicion. Besides, were the Nicaraguan people really in sympathy with the treaty? Does the present government represent the people, or is it merely a "mere shell," as some senators asserted? If the present government merely wishes to intrench itself and make revolution impossible by securing an American pledge of intervention and protection, can we afford to play into its hands and act as its policemen in domestic trouble?

If these considerations prevail, the people

will not deplore the rejection or radical amendment of the Nicaraguan treaty. Caution is a good thing in foreign relations. But if there is to be no protectorate, do we want the Nicaragua canal route and the naval stations? Would it not be better to drop the whole project? Who will ever build a rival canal?

♦♦

Fusionists and Social Service

Fusionists of New York, selecting a candidate for mayor that may be able to down Tammany, and drawing up a platform for him to stand on, put forward three men who are active in three religious bodies to which they belong, and put into their platform several of the reforms for which the churches, through their Social Service Commissions, have been clamoring. John Purroy Mitchell, whom they selected for mayoralty candidate is a Roman Catholic. District Attorney Whitman is an official in the University Place Presbyterian Church, New York, and has spoken many times in churches, not upon semi-political and reform subjects, but upon Christian topics. President McAneny of Manhattan, and candidate for president of the Board of Aldermen, is an Episcopalian, a supporter of chancels and pulpits.

From Social Service Commissions of the churches the Fusionists took for their platform the terminal market idea in each borough, in order to reduce the cost of food and to bring produce to families in better condition; the throwing open of public school buildings and grounds for recreational, athletic and social purposes; the furnishing of luncheons to children at cost by the board of education; a vast increase in vocational instruction in the high schools, a need now

sought in part to be met by the churches in their parish houses; and the creation of a city recreation department, that shall consider the needs of children, especially of the lower East side, for playgrounds and for breathing spaces in summer. While religion was not once mentioned, and these are no traces of sectarian influence, the programs of Christian and Hebrew bodies are at the front as in almost no campaign of recent years in any city.



"The average man of the people in America is much more interested in the affairs of the public school than the average man in Germany," declares Dr. George Kerschensteiner, a well-known German educator. "In the daily press, reports and discussions on educational topics occupy a space which to my observation is fully ten times that which German newspapers devote to the same subject."

Dr. Kerschensteiner compares point by point the school systems in the two countries. He shows how Germany secures educational efficiency by centralization of authority within the individual states. He admits that possibly centralization has gone even further than is desirable in Germany, but is equally positive that there is not enough centralization within the individual states of this country. As a result of the lack of state compulsion, he says, "we see today in the United States the sharpest contrasts between school systems that are incredibly poor and others of the highest possible type, that would do credit to the finest civilized nations of the globe." He finds that American citizens of a community have more direct control over their schools than in Germany, and commends this condition.

Direct election of school-board members by the citizens, as found in the United States, impressed Dr. Kerschensteiner very favorably. He notes that in Germany the citizens have little or nothing to say about their school system. "In Germany the local school boards are nowhere chosen by popular vote," he declares. He praises the high school's democratic spirit, its aim to educate all the people; but he misses the thoroughness that characterizes the work of the German gymnasiums.



So-Called Eugenics Laws

Our state legislatures have been passing laws restrictive or regulative of marriage that are loosely called "eugenics" laws. The so-called science of eugenics, which is not in any sense a science, is supposed to have prompted or influenced the legislatures of Pennsylvania, Wisconsin, California, Indiana, and other states. The truth is that the eugenics movement is hardly known to the average legislator, and that the statutes in question are rather the results of a movement against immorality on one side and pauperism on the other. A British biologist has said that possibly Americans are going too far in their attempts to regulate marriage, and may do more harm than good. Alfred Russell Wallace, in his latest work, vigorously denounces the arro-

gance and ignorances of some alleged professors of eugenics and insists that nature is wiser than man clothed with a little brief and limited authority.

However, the eugenics statutes are not very radical, as a rule, and to the extent to which a few of their provisions are dangerous they are certain to be ineffective. It is safe and proper to prohibit marriage among insane and diseased and defectives. It is more than proper, as we have shown heretofore, to insist on reasonable "marriage certificates" of purity as a preventive of pollution and loathsome disease. But vague prohibitions of the marriage of "unfit persons"—and such are found in some of the recent legislation—are futile and irrational. Nobody knows what the phrase means, and some unfitness or even constitutional weakness is not, according to the best authority, a bar to marriage. The sober-minded students of eugenics know that they are not prepared to advocate much restrictive legislation, and that the safe and wiser way is to give freedom the benefit of every doubt. The emphasis is laid by these students on education and investigation. Too little is known of heredity and its laws to warrant undue interference, and too much is known concerning human nature to acquiesce in such interference. Steps taken in the name of moral and social welfare may increase immorality and social misery. Parents, young people, physicians and ministers cannot do too much, under the dictates of reason, to fight impurity and disease, and to make health and virtue the basis of family life. But the time has not come for sweeping anti-marriage legislation in the name of a science that does not exist, legislation that is sure to be evaded and violated, and that cannot fail to produce more mischief than it prevents.



Churches are taking up social service plans in more general ways than ever. Forms of work which are just now being pushed are better appreciation on the part of young people of the sacredness of the marriage tie; the bringing of young people together under natural conditions that they may contract matrimony; the enactment of uniform laws on divorce and remarriage; the requirement of health certificates along with marriage licenses before weddings will be solemnized; larger influence of the churches toward personal purity on the part of men as a means to end the white slave evil; and the naming of permanent Christian arbitrators to act on labor difficulties. The Presbyterian Church will form a bureau on education regarding the marriage tie, the Baptists South and North will enter the labor world, the Episcopal Church favors club houses as social centers for young people, and all over the country ministers are announcing social service stands on the matter of health certificates before the wedding service will be said.

Working Women in Great Britain

Some light is thrown on the desperate tactics of the militant suffragettes in England, as well as on the much-talked of revolt of women generally, in an interview cabled by the London correspondent of the Chicago "Daily News." The quoted observer is Miss Clara E. Laughlin, American novelist and sympathetic student of our own poor and lonely and overworked girls, immigrant and other. Miss Laughlin was shocked by the conditions of life and labor in Great Britain, especially among the shop and office girls, and was moved to very melancholy reflections. To quote part of her interview:

"The young women of the United Kingdom are desperate. The possibility of any girl's making for herself by dint of labor or natural gifts a life that ought to be endurable is so infinitesimal as to be practically no possibility at all.

"American women cannot realize what the woman's movement means in Great Britain. We think we know something about social problems—and we do—but we know nothing of the deadly despair against which the British fighting women are trying to arouse their sisters. For years I have been studying the affairs of girl workers in America and particularly of those in the shops and factories. Though wanting a lot of improving, compared with corresponding conditions here they are almost idyllic.

"No girl in America would endure for a day the system under which so many shop assistants live in Great Britain. Fed and lodged by their employers, they are herded like sheep and scantily supplied with the poorest food. It is the old apprentice system, except that the employer does not find the clothing for his workers, but pays them a trifle out of which they must clothe themselves. The male clerks are not allowed to marry or vote. Missing several courteous men who served me in times past in the London shops, I found that they had gone to Canada, New Zealand or the United States.

The women of England cannot find eligible husbands for the reason that the women greatly outnumber the men and hundreds of thousands of the men cannot get a living wage. Vast numbers of men live on the earnings of their child-bearing wives and every year still more women must find ways of self-maintenance.

"England has known splendid days, but few well-informed persons would give a fig for its future."

That there is much truth in all this, will hardly be denied by any fair-minded English observer of economic and social affairs. The hopelessness of the outlook will, however, be warmly disputed, and not without good reason. Pauperism, according to late figures, is at the lowest mark, thanks to active trade and the old-age pension act. The percentage of unemployment is also the lowest on record in recent years, the labor exchanges being an admitted success in mobilizing labor and bringing demand and supply together. The act for insurance against sickness is a great preventive of suffering and misery. England, too, has a wonderful system of co-

operation which keeps down the cost of living and considerably ameliorates the conditions of the lower middle and working classes. In short, the trend has been upward and onward, and the prospects ought to be bright instead of dark. Yet there's something wrong. Reform has not reached fundamentals. The next steps must be bolder and longer. England's greatest needs are land reform, revival of agriculture, utilization of resources now wasted on sport, and democratic educational institutions, secondary, technical and vocational. In other words, the people of England need more opportunities, more employment, freer access to natural resources and greater efficiency in utilizing such resources. All political parties now recognize these facts, although opinions differ as to the means and measures that should be taken. Radical reform is coming, however, and that should check depopulation, promote industry, decrease immigration and improve the condition of men and women alike. The cause of the English women and girls is the cause of the landless, the jobless, the disinherited. Even marriage and home-making depend on economic prosperity and opportunity. The revolted daughters should rebel and are rebelling against privilege and feudalism in land tenure, in education, in professional life.

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Roman Catholic women are the first to bring woman suffrage into their church and to hold in a church edifice a suffrage rally. Leaders in this departure are New York women, who have formed a St. Catherine Society which they hope to make national. In a Harlem Catholic church there has just been held a woman suffrage meeting, a priest presiding, and distribution being made of literature signed by Archbishop Keane and other Catholic prelates of influence, endorsing ballots for women as a means of ending social and many other evils. The St. Catherine Society sets forth in its prospectus the large number of Catholic women who are wage earners, and the vital interest Catholic women have therefore in the vice question, the wage question, the one day rest in seven question.

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Bad and Good Signs in Russia

All reports agree that Russia is enjoying an exceptional degree of prosperity. Good crops and changes in the system of land tenure are the principal causes of this prosperity, but good finance, for which the Duma is to be thanked, is also a factor of no small weight. The condition of the agricultural and factory laborer is improving and the trade unions are gathering strength.

Unfortunately, politically the empire is not advancing. There is stagnation or even down-

right reaction in everything in which the court and bureaucracy play a controlling part. The reform promises have not been kept; they seem to have been forgotten. The present Duma, the fourth, which was regarded as too conservative when it first met, has had to censure and rebuke the ministers on several occasions. The minister of education was censured for his failure to modernize the educational system and develop its vocational and scientific features. The ministry as a whole was censured for its reactionary attitude. Some ministers were accused of waste and even graft, and at one time the differences were so acute that the dissolution of the Duma was advised by a majority of the cabinet.

The most absurd and disturbing sign of all, perhaps, is the introduction of a bill by the minister of the interior, a young and shifty politician, for the restoration of the so-called preliminary censorship. This institution was abolished by the czar's reform decrees of 1904-5, or the period of the revolution. Freedom of the press was then nominally granted as a fundamental right. And, in fact, the press has been relatively free in Russia, in spite of martial law, special laws, arbitrary interference of local tyrants and anti-press decisions of weak or reactionary judges. Fines and prison sentences for editors and publishers have been almost daily occurrences. Still, the preliminary censorship has not been revived. This means that, as a rule, editors have been able to print and comment freely, and to take chances. At the worst the situation, except in a few places and at certain times, has been better than it ever was under the old régime, when newspapers hardly ever commented on domestic politics or ever ventured to criticise the government. The bill to revive the censorship is a gratuitous and impudent slap which the whole press bitterly resents.

It is interesting to see that even the extreme Tories and fanatics, who love absolutism and would like to see the Duma wiped out by a *coup d'état*, make wry faces at the suggestion of the censorship. They are with the government, but they wish to write in their own way. Even reactionaries do not relish instructions and editing by an official censor. The bill has no support except among the Bourbons of the bureaucracy. It cannot pass any Duma elected even under the present unfair electoral laws. Will the government dare to pass it as an emergency measure between sessions? This has been done and can be

done again by stretching and violating the law concerning emergency legislation. But with the temper of the country and of the press as it is the attempt to restore the censorship under the plea of imperative necessity when not even the shadow of such necessity exists would be a perilous one for the government. Another revolutionary movement would certainly ensue, and the stupid fanaticism of the ruling class would provoke retaliation from the extremists of the army of reform and constitutionalism.



The Federal Council

The Federal Council of Churches is appointing a national committee to take up religious work in San Francisco in connection with the Panama Exposition. Through its influence resolutions relative to the exploitation of commercialized vice at the exposition are now being sent to Exposition and San Francisco authorities from Christian bodies in nearly all parts of the country, and the general secretary of the Council is soon to go to California to assist in a campaign against such vice and for religious meetings during the Exposition.

The Council is seeking to increase the number of chaplains in the Army and Navy and reports President Wilson to be in favor of the Council's recommendations. Owing to the Council's agitation several states have passed laws insuring to industrial workers one day's rest in every seven. New financial support has been secured for the Council's Commissions on Country Life and Peace and Arbitration, and these lines of work are to be increased. Of the former commission Gifford Pinchot has accepted the chairmanship.

It is the belief of the Council's leaders that the agitation against it has subsided. That agitation was fiercest in the Presbyterian Church South, but in the General Assembly of that body, in favor of withdrawal, only twenty-seven votes were mustered. There are thirty Protestant bodies in the Federal Council. Some want to go fast, others slow, the difficulty of getting a gait to suit all is reported to be a serious one. Nevertheless, the Council reports, for the six months just ended, a fairly successful campaign, and brighter financial and legislative prospects for the six months to come. The Council represents something like 16,000,000 of actual Church members.

THE VIGIL OF THE C. L. S. C. CLASS OF '82.

[The following address was made by Dr. John H. Vincent at the first Vigil of the C. L. S. C., that of the Class of '82, on Friday, August 12, 1881, in the old Hall of Philosophy. A cut of this building appears below.]

THE Chautauqua Literary and Scientific Circle is an attempt to bring youth into old age, to turn back the current of our lives, and to put us again among the joys and fellowships and

morrow. One of the sweetest hopes I have indulged in connection with our Chautauqua movement is this: that we may be able to impress people that life is worth living for new and far-



Chancellor Vincent and the Old Hall of Philosophy

hopes and worthier purposes of other years. One of the greatest heresies that prevails in the world today is that which shuts off all hope in the intellectual, the physical, the social, and the spiritual life after one has reached what is called "maturity." Many of the failures in life are because of the conviction that failure is inevitable. A man who has strong hope and a strong will and observes the laws of health may retain the possibilities of life longer than most people suppose. There are too many people who are writing bitter things against themselves spiritually because of past failures and lost opportunity who are thereby only weakening themselves for the work of to-

reaching enterprises as long as soul and body can be held together. The Chautauqua Literary and Scientific Circle, without calling itself a university, is a university for the old, where the joys of youth may be put into the heart again, and the purposes which strengthened the school-boy be brought back again.

I suppose the real trouble with old people is the sense of guilt and the feeling that the wrong has been done so long that the heart delights in it and that character has become fixed by habit; but tonight I bring you here, among these shadows and flickering lights in our dear old hall, to call your attention to the way by

The Chautauquan

which the simplicity and innocence of youth may be brought back to us; by which the past may be blotted out; by which the sense of Divine acceptance may be secured; by which one may look into the face of God, and say, as the child says, "My Father."

Let us as members of the Circle learn not to grow old, not to give up hope; but use what strength remains for the acquirements of knowledge and the attainment of character. If, amidst the shadows that gather about us this hour, we may be reminded of these possibilities in our lives, I shall be grateful to our Heavenly Father who brings us together.

The first three years of the C. L. S. C. have been years of experiment. It would have been an easy thing to sit down in the tent, as Dr. Warren, Prof. Bowne and myself did, and draw out a four years' course of reading and study which the president of the best university in America might look at and pronounce "admirable and thorough;" it would have been an easy thing to draw up a course of reading and study which, while it might not have elicited such high praise, would at least have commanded the respect of leaders in education, and led them to say that it is a very thorough and comprehensive course; but, in doing this, we should have defeated our own purposes.

Now, I confess that, as a believer in thorough work, I have sometimes felt a little ashamed to write as I have done to members of the class about details of work: "Never mind this, or never mind that, or we will accept this or that as equivalent, only keep at it." "If the work be not done thoroughly, still keep at it, and do the best you can." It would have been much more pleasant to me to write: "Stand firm to the letter of our arrangement, and read every line, and be able to pass a rigid examination before a high board of examiners, and thou shalt have thy reward." But I should thereby have sent away from our Circle many who have steadily gone on, and are today grateful for the encouragement and the concessions of the earlier years.

I have always desired to draw the lines a little more closely for the fourth year, to put into the work a little more will, a little more emphasis, a little more faith, a little more economy of time, a little more system, a little more courage; and after a while we shall be able to carry on our work, through the first, second, and third years with the same spirit.

To you who are members of the fourth year, a few words: I wish that you could, by some silent consecration, each with himself before God, commit himself to a little more thorough work for this last year. The song ["All the Earth is Wrapped in Shadow"] which has been sung, and which our friend, Miss Leavitt, wrote for this night's service, is expressive of the weariness and discouragement which come to us once in a while in our lives. I have, as you know, heavy work here at Chautauqua. After the second or third day of the summer meeting, I go to my rest tired out; I go to my bed tired out; and I often think to myself as I lie down, I really care very little whether the meeting tomorrow be a success or not; but when I awake at the music of the six o'clock bell, I am as fresh and strong for the work as though I had never felt a touch of weariness. Now I want the Circle, in starting out for the year's work, to do so with strong purposes and high courage.

We have in this hall indications of the time coming when it must decay, when the columns and the roof and the floor will all be gone. In this place, I trust, a more commodious building will stand.* And when you and I are very old I hope that members of the C. L. S. C. will tread through the halls that shall then stand here, and that we who remain shall tell them about the early circles, and the early sessions of the Round Table, and the meetings of the classes, and of the night service when the first fourth year's class organized. That good time must come.

Let me say to you first of all, do not look ahead too much over the prescribed reading of the royal work this year according to our opportunity.

Let me say to first of all, do not look ahead too much over the prescribed reading of the course for the year. It is a bad thing when one is nervous to look over in advance a pile of work. It is a discouraging thing, when one has a thousand pages to read, to turn over each page and see how much a thousand pages are. Do the work of today during today, and let the remaining three hundred and sixty-four days take care of themselves. You will always have more heart if you never entertain but the work of the present at the present.

We have before us tonight a symbol; the symbol is a column and the light upon it. I intend one of these days to have erected here such a pillar for symmetry and beauty, that as

*This wish came true in 1906.

the members of the class look upon it, they will gather from it inspiration. And when my marble column stands a symbol of symmetry and strength and purity in culture, crowned with a light that shall not easily go out, but that shall burn before we come into the hall and burn after we leave the hall, we shall read in it the mission of our Circle and the lesson of our symbol: A foundation strong and sure and pure and beautiful; crowned with fadeless light, to bless the world, or that

portion of it in which we have been placed. Carry away with you in your thoughts the column that is strong, and the light that fadeth never, and may God give to you and me, to the counselors and the secretaries, to the leaders of local circles throughout our widely extended territory, and to all our members, strength, patience, courage, fidelity, purity, and above all that love of usefulness which will make us ask continually: "How may we be helps to others?"

Personalia

To relieve conditions in congested cities is one of the aims of the National Forward-to-the-Land League which began its annual convention here today. Among the speakers was Prof. Charles Zueblin, whose four visits to Chautauqua have provoked interest and discussion. The League has plans under way for establishing social centers with vocational schools and agricultural instruction, such a center being provided for each of the four sections of the land. Development of the back yard plot is also encouraged by the League.

Chautauquans are not prone to hesitate. When one of the soloists fell ill on the very day of the latest "Messiah," Mr. Hallam naturally bethought him of Mrs. Marie Stapleton Murray whom he knew to be on the grounds. "On the grounds" figuratively, for actually she was out on the lake fishing. It was there that Mr. Hallam's messenger found her. She changed boats in mid-lake, hurried to the rehearsal, and that night in "The Messiah" scored a complete success.

Hon. Obéd Edson of Sinclairville, New York, who has written several valuable articles on the history of Chautauqua County for summer numbers of *The Chautauquan*, was the orator of Old Settlers Day at the Portland (New York) Centennial Celebration.

Mr. John W. Nichols, whose voice has been greatly enjoyed at Chautauqua, New York, this season, is to be heard with Mrs. Nichols in a joint vocal and piano recital at the Dana Musical Institute in Warren, Ohio, next February.

A STATUE OF EDWARD EVERETT HALE

Dr. Edward Everett Hale, who was elected a C. L. S. C. Counselor in 1885, used to say that he had to go to Chautauqua at least once in every four years in order to keep in touch with the rest of the world. It was a characteristic phrase, for he was a born cosmopolitan to whom all men were of one spiritual race.

For a quarter of a century Dr. Hale was tireless with advice, sympathy and practical help for Chautauqua. Chautauquans, therefore, will feel a cordial interest in the tribute paid to this great human preacher and great spiritual force in the erection of a memorial statue in Boston.

The ceremonies attending the unveiling on May 22, impressive in themselves, were made more impressive and deeply touching as well by the participation in them of men and women who had loved and worked with him who was exceeded by none as a faithful friend, a good citizen, an inspiring leader.

The statue, shown on the next page, stands on the Charles Street Mall in the Public Garden. A preliminary service was held across the garden, in the Arlington Street church, whose pastor, Rev. Paul Revere Frothingham, offered the invocation.

Hon. John D. Long, ex-Governor of Massachusetts, said in part:

"Edward Everett Hale was the incarnation of the distinctive spirit of Boston in the last half of the nineteenth century,—the most conspicuous type of its liberal theology, its religious expression, its literature, its culture, its humanitarianism. His versatility was unbounded and phenomenal. In literature he was equally apt in prose and verse. He wrote history biography, sermons, essays, novels, magazine and

newspaper articles. In oratory he was the favorite and commanding speaker. In general culture there was no phase of it the use of which was not at his fingers' ends. His was not the painstaking accuracy of detail, but rather the bold art of the impressionist who with strong and dashing strokes brings out a picture that at once arrests and transfixes attention and emblazons a panorama.

The whole man was large, heart, mind, spirit, body. How familiar that picturesque figure on the streets of Boston, how familiar that name the whole land over! Who that ever saw him will forget that towering stature and leonine head? Who that ever heard it will forget that organ-toned and resounding voice? Who that ever received it will forget that bounteous salutation, that word of greeting? And into what various and brimming channels flowed his humanity. What cause in aid of his fellow-men, of the poor, the orphan, the prisoner, the oppressed, did not feel the lift of his powerful appeal? What an impulse to patriotism and what an expression of his own love of country was his "Man Without a Country" which is the prose twin of Mrs. Howe's "Battle Hymn of the Republic."

Scholar, author, orator, preacher, minister of the gospel of Jesus Christ, patriot, benefactor, and helper of all souls, his life spanning most of the last hundred years, and during that period identified with every cause and movement which ministered to the glory of God and to peace on earth and good-will to men it is, indeed, fitting that to him—to no man more—should Boston pay its tribute by such a memorial as this which we now dedicate,—the enduring statue, in the city he loved and glorified, of Edward Everett Hale."

Ex-President Taft expressed his personal appreciation of Dr. Hale:

"I came under the influence of Dr. Hale in Washington toward the end of his life, and had the pleasure and the



Statue of Dr. Edward Everett Hale, former C. I. S. C. Counselor; dedicated on May 22 in Boston

great benefit of hearing him in the pulpit, and especially hearing his prayers in the Unitarian church in Washington, and of meeting him in his work when he was trying to "lend a hand" to some one who needed official help and the remedy of some official injustice. Dr. Hale was one of those men with whom you cannot come in contact without his personality overwhelming you, without thinking him greater and greater the more you met him,—that stature, that breadth of frame, the deep-toned voice, in keeping with his character, his heart, his soul, and the sympathies that he had for everything that was good and everything that was human."

Rev. James De Normandie, neighbor and minister of Dr. Hale, spoke of his friend as one of those commanding personages who give themselves to the supreme issues of life. His influence in his denomination, his literary activity, his home life were touched on by the speaker, who added one or two dramatic pictures.

"A remarkable incident in his life was the scene at the close of the last century. A vast concourse gathered in front of the State House as the midnight hour drew on. With a deep voice, carrying far over the company, Dr. Hale repeated the Ninetieth Psalm, 'Lord, thou hast been our refuge in all generations,' then he led in the Lord's prayer, taken up by the silent and reverent multitude, and ending with a triumphant 'Amen.' He had lived through three-quarters of the century, marked the serious and threatening complications of all social questions, the great unrest throughout the world, and saw the century go out with an unflinching faith that the incoming century would bear witness to better and higher things.

It was a fitting tribute to an octogenarian that, when he felt he ought to give up the active duties of the ministry, through the efforts of his lifelong friend, Senator Hale, he was elected Chaplain of the United States Senate.

"What a testimony to the admiration and love for him over our wide land when the Newsboys' Association of Spokane, Washington, had a meeting, passed a declaration to his memory, sent it to Senator Piles of the State of Washington, and the Vice-President read it in open session the 21st of June!"

Rev. Paul Revere Frothingham spoke of the genius of the sculptor, Bela Pratt.

"We owe him—all of us owe him, and the citizens and the generations to come are sure to owe him—a debt of gratitude for what he has accomplished."

After the benediction the congregation moved from the church to the Public Garden where it was increased by many hundreds of spectators who heard the presentation of the statue to the city by ex-Governor Long and its acceptance by Mayor Fitzgerald. The unveiling was done by Edward Everett Hale 3d, grandson of the man whose patriarchal figure he disclosed.

CHAUTAUQUA ABROAD

For Lovers of
Art and the Classics

DR. POWERS and
MR. HOWARD

June 16 Boston
June 25 Liverpool
June 26 Chester
June 27 FurnessAb'y
June 28 Grasmere
June 29 Melrose
June 30 Edinburgh
July 1 Edinburgh
July 2 Trossachs
July 3 Durham
July 4 York
July 5 Lincoln
July 6 Ely
July 7 Warwick
July 8 Kenilworth
July 8 Stratford
July 8 Oxford

July 9 London
July 10 London
July 11 London
July 12 London
July 13 London

July 14 Paris
July 15 Paris
July 16 Paris
July 17 Paris
July 18 Paris
July 19 Paris
July 20 Paris

July 21 Brussels
July 22 Antwerp
July 23 The Hague
July 24 Amsterdam
July 25 Cologne
July 26 The Rhine
July 26 Heidelberg
July 27 Interlaken
July 28 Bernese

July 29 Lucerne
July 30 Milan
Aug. 1 Venice
Aug. 2 Venice

Aug. 3 Florence
Aug. 4 Florence
Aug. 5 Florence
Aug. 6 Florence
Aug. 7 Florence
Aug. 8 Florence
Aug. 9 Florence

Aug. 10 Rome
Aug. 11 Rome
Aug. 12 Rome
Aug. 13 Rome
Aug. 14 Rome
Aug. 15 Rome
Aug. 16 Rome

Aug. 17 Rome
Aug. 18 Naples
Aug. 19 Pompeii
Aug. 20 Capri
Aug. 21 Amalfi
Aug. 22 Brindisi

Aug. 23 Corfu
Aug. 24 Patras
Aug. 25 Athens
Aug. 26 Athens
Aug. 27 Athens
Aug. 28 Athens
Aug. 29 Athens

Aug. 30 Athens
Sept. 1 Olympia
Sept. 2 Olympia
Sept. 3 Patras
Sept. 4 Palermo

Sept. 5 Naples
Sept. 6 Algiers
Sept. 7 Algiers
Sept. 8

Due New York



DURHAM CATHEDRAL

Durham Cathedral stands on a lofty tongue of land almost surrounded by the winding river which flows in the gorge far below. A beautiful shady path follows the river bank. The site thus occupied by the cathedral was accessible only from the north side where the approach was guarded by a powerful castle, now modified and devoted to peaceful use. On the opposite side is an extensive monastery. The town lies to the north stretching irregularly over the sloping hillside.

WHERE CHURCH AND CASTLE BLEND

Durham Cathedral is unique among the churches of England. It is not merely that its splendid Norman architecture has been preserved while that of York has been destroyed and that of Ely modified and that of Gloucester overlaid. Unique as the only great Norman cathedral in England it certainly is, but this is not its significance. Its site is that of a fortress, its function was that of a castle and its bishop was a ruling prince. It stands preëminent as the church militant among churches. It was no uncommon thing to locate ancient cathedrals in defensible sites. So located were Ely among the fens, Lincoln upon its hill top and York within its battlemented walls. The barons of religion alone seldom reassured the canny prelates of the ancient time. But these precautions were for the defense of the cathedral; Durham was set to defend the northern land. The Bishop of Durham had the power and the obligations of a prince, and was girded with something more than the sword of the spirit. For a little to the north of Durham dwelt the dreaded Scot, scourge of the border, whom the thorough work of the Conqueror had left unsubdued. That union of the temporal and spiritual power which the English kings elsewhere opposed so bitterly was here tolerated, authorized that the border might have peace.

The outward aspect of the cathedral is suggestive. See the battlemented wall of the monastery, out of the notches of which we half hear

the twang of the Norman's bow-string. Note the small round-topped windows set low down in the solidly built towers and along the side and transept walls. Slowly, slowly, the towers rise higher and men breathe freer. Openings multiply and lines point upward, and window echoes throw their graceful pattern athwart the arcaded walls. Later still the great central tower is built and its larger windows now deck themselves with tracery and push their pinnacled points up the long reaches of the walls. Battlements, too, we have, but ornate now, and less suited to frame a bowman's form. Last of all the unwearied builder returns to the great front towers and decks anew their plain-topped walls, this time with battlements of open filigree and corner spires, for the bow hangs on the wall unspanned now, and Pict and Scot no longer harry the border.

Durham, too, was a sanctuary in another sense, a city of refuge, where he who fled from the avenger of blood and the rude justice of the time, if he but once laid hold of the great bronze knocker on the door, might not be harmed without inviting the wrath of God and especially of the great Saint Cuthbert who jealously guarded the honor of his sanctuary. And thus the feud of passion came within the sobering pale of the great temple fortress where the bishop-prince recast it slowly, as he listed and as he might, into the ordered justice of a later and a better day.

CHAUTAUQUA ABROAD

For Lovers of
Music and Art

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DR. POWERS

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June 25 Liverpool
June 26 Chester
June 27 FurnessAb'y
June 28 Grasmere
June 29 Melrose
June 30 Edinburgh
July 1 Edinburgh
July 2 Trossachs
July 3 Durham
July 4 York
July 5 Lincoln
July 6 Ely
July 7 Warwick
July 8 Kenilworth
July 8 Stratford
July 8 Oxford

July 9 London
July 10 London
July 11 London
July 12 London
July 13 London

July 14 Paris
July 15 Paris
July 16 Paris
July 17 Paris
July 18 Paris
July 19 Paris
July 20 Paris

July 21 Brussels
July 22 Antwerp
July 23 The Hague
July 24 Amsterdam
July 25 Cologne
July 26 The Rhine
July 26 Heidelberg
July 27 Interlaken
July 28 Bernese
Oberland

July 29 Lucerne
July 30 Milan

July 31 Venice
Aug. 1 Venice
Aug. 2 Venice

Aug. 3 Florence
Aug. 4 Florence
Aug. 5 Florence
Aug. 6 Florence
Aug. 7 Florence
Aug. 8 Florence
Aug. 9 Florence

Aug. 10 To Trient
Aug. 11 Innsbruck
Aug. 12 Munich
Aug. 13 Munich
Aug. 14 Munich

or Bayreuth
Aug. 15 Nurnberg or
Bayreuth

Aug. 16 Nurnberg or
Bayreuth

Aug. 17 Rothenburg
or Bayreuth

Aug. 18 To Dresden
Aug. 19 Dresden
Aug. 20 Dresden
Aug. 21 Dresden

Aug. 22 Berlin
Aug. 23 Berlin
Aug. 24 Berlin
Aug. 25 Berlin
Aug. 26 Berlin
Aug. 27 Berlin

Aug. 28 Hamburg
Aug. 29 Hamburg
Sept 16

Due New York

Dr. Powers takes personal charge of the Chautauqua European Tour in 1914.

C. L. S. C. ROUND TABLE

In the Home Reading of the Chautauqua Literary and Scientific Circle (C. L. S. C.) Classical, English, American, and Continental European subjects are covered in a four years' course of which each year is complete in itself. The Round Table Department contains study helps and other items of interest.



Rev. W. E. Howard
President, Class of 1913

Recognition Week

The ceremonies and festivities of Recognition Week are still in the future at the moment of going to press. With 1913s gathering in numbers and with enthusiastic '88s flocking to clasp friendly hands again twenty-five years after graduation, and with the beloved Chancellor just arrived from his European trip, the prospect for the next few days looks gay.

Old First Night

The anniversary of the opening of the Assembly in 1874 is always impressive. This year the C. L. S. C. figured prominently in the gifts. The Class of 1888 made a twenty-fifth anniversary gift of \$100, the Pioneers of '82 with \$100 endowed a permanent C. L. S. C. scholarship, the Guild of the Seven Seals gave \$50, the Class of 1892 gave \$175 for beautifying the Hall of Christ.

Another Letter Circle

The 1916 Letter Circle was the first to be formed in an undergraduate class. Its members are all busy people but they find time to enjoy the course amazingly and almost all of them report outside reading of absorbing interest.

Class Poem of 1913

In the "Epic of Hades" by the distinguished English poet, Lewis Morris, the author in a dream finds himself in the classic dominions of Hades and perceives in succession as they pass before him the various shades famous in the old time mythology. He has just noted the figure of Aphrodite when immediately following her, he observes the majestic form of Athene:

But while I stood
Expectant, lo! a fair pale form drew
 near
With front severe, and wide blue eyes
 which bore
Mild wisdom in their gaze. Clear purity
Shone from her—not the young-eyed
 innocence
Of her whom first I saw, but that which
 comes
From wider knowledge, which restrains
 the tide
Of passionate youth, and leads the mus-
 ing soul
By the calm depths of wisdom. And I
 knew
My eyes had seen the fair, the virgin
 queen,
Who once within her shining Parthenon
Beheld the sages kneel.
 She with clear voice
And coldly sweet, yet with a softness,
 too,
Such as befits a virgin:

"She does right
To boast her sway, my sister, seeing
 indeed
That all things are as by a double law,
And from a double root the Tree of
 Life
Springs up to the face of heaven. Body
 and soul,
Matter and spirit, lower joys of sense



Pulpit of the Downs Congregational Church of Bowdon, England, of which Rev. A. E. Dunning, D.D., Honorary President of the C. L. S. C. Class of '88, is temporary pastor.

And higher joys of Thought, I know
that both
Build up the shrine of Being. The
brute sense
Leaves man a brute; but winged with
soaring thought
Mounts to high heaven.

For what were life,
If things of sense were all, for those
large souls
And high, whom grudging nature has
shut fast
Within unlovely form, or from whose
life
The circuit of the rapid gliding years
Steals the brief gift of beauty?

Oh ecstasy! Oh wonder! Oh delight!
Which neither the slow withering wear
of time
That takes all else—

—nor yet satiety

Born of too full possession, takes or
mars!
Oh, fair delight of learning! which
grows great
And stronger and more keen, for
slower limbs,
And dimmer eyes and loneliness, and
loss
Of lower good—wealth, friendship, joy,
and love—
When the swift soul, turning its weary
gaze
From the old vanished joys, projects
itself
Into the void and floats in empty space
Striving to reach the mystic source of
Things,
The secrets of the earth and sea and
air;
The law that holds the process of the
suns,
The awful depths of mind and thought;
the prime
Unfathomable mystery of God!
Is there, then, any who holds my wor-
ship cold
And lifeless? Nay, but 'tis the light
which cheers
The waning life!—

It is power
I give, and power is precious. It is
strength
To live four-square, careless of outward
shows,
And self-sufficing. It is clearer sight
To know the rule of life, the Eternal
scheme
And, knowing it, to do and not to err,
And doing, to be blest."

1912 Letter Circles

"These letters are a real and lasting
bond that brings us into fellowship and
understanding with those of kindred
minds."

"I have very much enjoyed the 'Ef-
ficiencygrams.'"

TALK ABOUT BOOKS

SOME GREAT STORIES AND HOW TO TELL THEM. Richard Thomas Wyche. New York: Newson and Company. \$1. This little book is a real contribution to the literature of the increasingly vital subject of story telling. The author is more than a mere theorist for he has tried out his ideas and gives us in this book the fruits of his efforts.

Some of the introductory chapters are valuable as they throw light upon the origin of story telling, interest in story telling today, what stories to tell, and how to tell a story. This last part of the subject is considered from both the psychological and from the spiritual point of view. The author also deals with problems having to do with story telling in the Sunday School, the library, the playground, the home, the kindergarten and in leagues and clubs.

The stories which the author tells in his own way in the book are: Beowulf. The Coming of Arthur, Sir Gareth, and the Passing of Arthur. The book is well worth perusal. There is a good bibliography.



Mr. Wyche



Mr. Barnes

WOMAN IN MODERN SOCIETY. By Earl Barnes. New York: B. W. Huebsch. \$1.25 net.

Mr. Barnes's volume "Woman in Modern Society" is an explanation of woman's place in society today. The first chapters trace the position of women in society since the savage days. Her status is then taken up under several heads which show how she has gradually come to hold the place she does hold today. Under "Education" is shown how the advantages for women in the schools and colleges of the United States have increased since colonial days, tracing this development from the first school admitting women up to the beginning of the twentieth century when women are admitted on the same footing as men to all of the colleges and universities of the country. The economical independence of woman is traced from the earliest times down to the present day when so many young women are economically independent. In industry woman has also come to the front, almost as many women as men being in the business life of the country. The

remaining chapters of the book are given over to woman's relation to political life today and to her vocation in the family.

The book is especially interesting at a time like this when her position is in a state of advancement and transition. This is a volume with which it would be worth everybody's while to become acquainted.

PLANT AND ANIMAL CHILDREN: HOW THEY GROW. By Ellen Torelle, M.A. Boston: D. C. Heath & Co. \$1.00.

In Ellen Torelle's "Plant and Animal Children: How They Grow," we have an interesting volume written especially for children, but from which grown-ups also may derive much pleasure, and by a more intimate acquaintance with the trees, grasses and ferns, bugs, worms and flies, grasshoppers and butterflies, fishes and birds, may come to a fuller appreciation of the lives of these small neighbors. The author has aimed "to make clear the ideas of evolution, hereditary, variation, effect of environment, and the evolution of sex, without once mentioning these names," and has succeeded very well. The language used is simple and the many illustrations are most intelligently clear. The type is sufficiently large for the young reader, and the whole is attractively bound in decorated covers and end papers.

SOCIAL ENVIRONMENT AND MORAL PROGRESS. By Alfred Russel Wallace. New York: Cassell and Company. \$1.25 net.

No other living man is so well acquainted with the evolutionary movement in all its phases as is Alfred Russel Wallace. He shared with Charles Darwin the honor of announcing the discovery of Evolution by Natural Selection, both of their papers being communicated at the same meeting of the Linnean Society. Wallace and Darwin were warm friends until the death of the latter, and Wallace has always been one of Darwin's warmest defenders. With the portion of Darwin's theory that had to do with Sexual Selection Wallace was never in entire accord, and with the developments of sociology that rest on this theory he often does not concur. In this book Wallace says that the recent century has been given over to a most wonderful advance in all material things. He asserts however that there has been no corresponding evolution in either intellect or morals. As a consequence he believes the present age to be the most immoral period the civilized world has ever known. He believes early man was intellectually and morally more powerful than his modern descendant. Knowledge of course accumulates, but the power of original thinking, he believes, has deteriorated. This section of the book seems to show that no matter how vigorous a man's mind may be, when he reaches old age he sees the golden age behind him. Dr. Wallace believes the modern confidence in Eu-

genics is misplaced, because legislatures have too little capacity to be able to solve the problem. He believes them too stupid to solve easy social difficulties, and despairs of their ever being capable

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of solving really serious questions. His hope lies in woman, and particularly in her complete industrial independence of man. When woman no longer marries for a home and for support she will be more exacting in her marital choice, says the author. Low grade men then will remain unmarried because any woman able to keep herself will prefer self-support to mating with an undesirable man. Here lies the author's hope of race improvement.

The book is depressing on account of its low estimate of present intellectual and moral achievement.

S. C. Schmucker

MAN IN THE LIGHT OF EVOLUTION. By John M. Tyler, Ph.D., Professor of Biology, Amherst College. New York: D. Appleton Company. \$1.25 net.

This very readable volume by an experienced and inspiring college teacher is frankly a book for laymen. It deals with broad lines of its subject from which of necessity much of scientific detail is excluded. The author explains his point of view as an attempt to show the bearing of the theory of evolution on man's history, progress and life, a discussion which comparatively few zoologists have attempted, the problem having usually been relegated to the sociologist and archaeologist. The treatment naturally includes a discussion of the chief stages in Human Evolution, The Survival of the Fittest, Racial Experience, Conformity to Environment, etc. The author's chapter on "Evolution and Faith" develops his point of view, strongly emphasized at the outset, that in any study of man the recognition of social and family as well as moral and religious powers are among the most important in the complete story of his development.

THE ORIGIN OF LIFE. By Benjamin Moore. New York: Henry Holt & Company. \$1.50 net.

The problem attacked in this book is how organic matter arose in the world, where there was no previous trace—not merely of living matter, but of dead organic matter. When Pasteur proved that living organisms could not arise from lifeless matter, the connection between the organic and inorganic was thought to be severed forever, but since the wonderful discoveries in radio-activity, bio-chemists are trying to prove that there is no breach of continuity between the two. Dr. Moore describes the chain of evolution whereby the electron, atom, molecule, crystalloid and colloid are formed, in four chapters that keep one breathless with interest. The reader with a limited knowledge of chemistry is not confused and disheartened by a mass of intricate proofs as only the stepping stones necessary to carry one safely to the shore are given.

Of particular interest is the chapter on "Evolution of the Colloid," as the colloid is the nearest approach to living matter. "An isolated heart from which certain inorganic salts are washed out

by an irrigating stream, containing none of them, soon ceases to contract, but on restoring the inorganic salts, the heart soon starts automatically to work once more. Chemists have proved that inorganic crystalloids in definite amount must be present in all living cells, or the cells would cease operation and perish—but it yet remains to find the transformer which makes the inorganic alive."

The last fifty pages are devoted to the living organism at work. Here the author introduces us to a new kind of energy-biologic which guides the development of the ovum, causes such phenomena as nerve impulse, muscular contract and gland secretion and is a form which arises in colloid structures, just as magnetism appears in iron, or radio-activity in uranium or radium. But biologic energy is not life; that riddle of the universe is still to be solved; yet so near do the bio-chemists seem to it that they must feel the warmth from the breath of life. Dr. Moore has told the story of a living subject in live words.

SANE EUGENICS. By M. P. E. Groszmann. Plainfield, N. J.: National Association for the Study and Education of Exceptional Children.

Dr. Groszmann's success in the training of exceptional children makes valuable all that he says on any phase of the subject. This pamphlet reproduces a lecture in which full credit is given to the educational value of the present eugenic movement, while, at the same time, the dangers of radical action are stated and the importance of attention to the "exceptions" is emphasized. A final eloquent appeal impresses upon parents their responsibility and upon the community its duty to clean up environment.

HARPER'S BOOK FOR YOUNG NATURALISTS. By Alpheus Hyatt Verrill. New York: Harper & Brothers. \$1.50 net.

The discoverer of the autochrome process of photography has written a book for the use of boys in preparing collections for a home museum. Every stage of the collecting process from the first rousing of enthusiasm to the final mounting of specimens is gone into. The boy is a natural collector, and, if we grant that the personal good which he gains in the open and the advance to science made by his efforts is worth the sacrifice of life of animals and birds, this book is a trusty companion. The tools to be used, the methods employed in catching, preserving and mounting specimens are discussed with care, and the subjects include birds, insects, fish, reptiles and batrachians, mammals, and marine invertebrates. Much scientific knowledge is interspersed with detail of museum and craft technique. The same is true of collections of rocks, minerals and fossils, Indian relics and botanical collections. A wealth of etchings and halftones illustrates this excellent volume in which all boys will delight.

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Efficiencygrams

August 16

Obedience wins confidence and respect and love.

August 17

Make your body comfortable and your dress suitable; your mind will feel the benefit.

August 18

Sacrifice and gain balance each other.

August 19

Do you care for friendship? Then give friendliness.

August 20

Did you forget your prayer this morning? If so, close your eyes now for an instant and thank God that you have a glorious day before you.

August 21

One of the severest tests of tolerance is the willingness to let other people be narrow. Probably they are as broad as their conditions allow.

August 22

See beauty, work to produce beauty, fill your life with beauty.

Recognition Day at Other Assemblies

California—Long Beach, August 20; Pacific Grove, July 15.

Connecticut—Forestville, July 22.

Idaho—Spirit Lake, August 6.

Illinois—Dixon, August 5; Havana, August 4; Litchfield, August 15; Lithia Springs, August 26; Pontiac, July 28.

Indiana—Remington, August 20; Winona Lake, August 2.

Iowa—Clarinda, August 20; Des Moines, June 13.

Kansas—Ottawa, August 14; Winfield, July 14.

Maine—Ocean Park, August 14.

Massachusetts—Northampton, July 21.

New Mexico—Mountainair, August 18.

New York—Chautauqua Institution, August 13; Findley Lake, August 21.

Ohio—Bethesda, August 12.

Washington State Art Museum

The remarkable progress made by the Washington State Art Museum at Seattle is symbolic of the energy and enterprise of the Northwest. Although but a little more than a year old the museum is housed in a splendid new building and has secured a number of highly valuable collections. Among these is the Tozier collection of Alaskan Indian relics which includes the finest Indian chief totems in the world, a number of copper shields, painted and engraved by Indians, which marked the boundary lines between Russian and British territory in early days, hanging from trees, rocks and cliffs; and more than two thousand pieces of basketry representing forty-two tribes of Indians. This collection is unique in museum exhibition and cannot be duplicated even in the Smithsonian Institution at Washington, D. C. A carving showing the Indian conception of the first woman is one of the most valuable exhibits in this collection.

Ask Mr. Foster

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